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REVIEWS.

Le développement du catholicisme social (depuis l'encyclique "Rerum Novarum"). Par MAX TURMAN. Paris : Félix Alcan, 1900. Pp. 327.

THE aim announced for the book is a historical sketch of the social movement by and among Catholics. In developing this the author attempts to establish the following propositions:

1. The Catholics draw from the Christian theory their arguments for a normal day, for hygienic conditions, and for the dignity of work and of the workingmen.

2. The Catholics favor the participation by the laborer in the management and profits of industries, the legal regulation of hours of work, the prohibition of work by married women in factories, and the organization and emphasizing of trades unions.

3. Following Pope Leo XIII., the Catholics, in general, favor state intervention, and have taken the lead in demanding protective legislation for the workingman, in securing him representation in parliaments, and in bringing into conferences the leaders of the workingmen's cause.

4. The Catholics labor to secure the various forms of insurance to the workingman, are chiefly responsible for his efforts to own small properties, are actively opposed to the system of capitalism, and are in favor of international legislation protecting labor and the laboring man.

5. The laboring classes have gone in great pilgrimages to the pope at Rome, from whom they have received blessing and encouragement.

In support of these propositions the author has given abundant citations, together with an appendix containing the pontifical letters and other papers to which reference is made in the text. In mechanical composition, the first half of the book is beyond practical criticism, but the latter part fails somewhat to maintain this high quality.

The value of the book, however, is much to be questioned. The theme is not of primary importance to the real student of society. Such a student is interested not so much in, Who did this? as in, What was done? To the former question the author has devoted his

book. Such being the case, one reads the book with reserve, and his reservation is fully justified when some parts of the text are read. Such a part is the chapter on "The Popular Orientation of the Social Catholic Movement," in which the author labors to glorify Pope Leo XIII. This chapter seems inspired more by the pride of a Catholic than by the spirit of the student. To the author it is the "*orientation*" rather than the "*élévement*" of the workingman that is important. Such qualities in the book make one doubt the value of its arguments. The book is fitted more for a Catholic seminary than for general use. It reminds one of Hassard's history of the United States.

However, there are two chapters that are worth the reading by a true student of society. These are: chap. vii, on "Capitalism," and chap. ix, on "International Protection of Labor and the Laboring Man." These divisions of the book are valuable, not so much because of their depth of thought as because of their suggestiveness and comprehensiveness.

THOMAS J. RILEY.

National Life from the Standpoint of Science. By KARL PEARSON.

London: Adam & Charles Black; New York: The Macmillan Co., 1901. Pp. 62.

THERE can be no doubt that the author presents a strong case for the "imperialists." By omitting all mention of the humanities in culture, by placing the merely brutal factors of the struggle for existence in the foreground, and by frank acceptance of the pre-Christian basis of tribal morality, the reader is borne forward to a defense of the British policy which seems to be unanswerable. If a theologian had written in this temper and method, the result would have been stigmatized as "dogmatism;" but since the author is eminent in physical investigation, it will pass for "science." All that a layman can do in such a situation is to remember that "science" has not led all scientific men to the same conclusion, and then console himself with the consideration that the literature of power and ideals is not likely to be burned or buried.

The author expresses regret (p. 56) that this age has no Ruskins, Brownings, and Thackerays. He suggests as an explanation that the race-course, the cricket field, and the stock exchange have attracted the people of genius; that the lower classes are too prolific and the best stock infertile. There is truth in the warning. But when the